CONCLUSION

More than six decades have elapsed since India attained her independence. Much toil and blood went in making her independent. We are also aware that the Indian national movement was a mass movement in which all sections of people participated shedding their differences in caste, creed, sex and geographical barriers. Although hundreds of volumes on the history of freedom movement have come out, very little is known about the contribution of ethnic communities in general and of the Boro-Kachari community of Assam in particular. In the general history of Assam, their contribution has been highlighted only sporadically and briefly. In short, it can be said that, there has been no systematic study on the subject in spite of the fact that a major chunk of people of Assam belonged to different ethnic groups who have been living here for centuries.

Study of various records have revealed that, due to protracted warfare with the Ahoms the traditional Boro-Kachari rulers could not retain their political over lordship over the Brahmaputra valley beyond 15th century. Yet, the political domination of the Kacharis could not be completely annihilated by the Ahoms. Contrary to that, the political might of the traditional Kachari dynasty continued to survive till 1854 with their kings in the Barak valley; whereas the Ahom kingdom had already disappeared from the scene by then. The Kachari people, surviving in different parts of the entire eastern region as a scattered race, continued to cherish their lost glories. Hence, they are very much conscious of retaining and preserving their traditional customs and culture wherever they are living, a fact which has enabled them to survive as a distinct community till date. An attempt
has been made in the present study to go into details about their role in the national movement between 1900-1947.

After analyzing various records, documents, write ups and views of some prominent freedom fighters of the state on the extent of role played by the Boro- Kacharis people in freedom movement, the following findings have been arrived at. These are open to new interpretations and provide clues for further research on the issue.

1. The Boro-Kacharis formed the bulk of population in the Brahmaputra Valley who contributed significantly to the anti-British uprisings which broke out in the province between 1860 and 1894 in Central and Lower Assam. These uprisings, in and around Phulaguri, Barama, Rangia and Tamulpur in protest against British policy of enhanced rates of taxation witnessed participation of Boro-Kachari people of the adjoining areas in large numbers. The first labour strike which the state experienced in Assam Tea Company in 1859 for the redressal of grievances was spearheaded by Madhuram Koch, a contractor who organized the Kachari labourers working in the Assam Company.

2. With the participation of Boro- Kachari people in the peasant uprisings, a gradual assimilation and coordination of ethnic people with the rest of the people is seen. This ultimately paved way for participation of sizeable number of ethnic groups in general, and Boro-Kachari people in particular, in the Indian National Movement.
3. The early part of 20th century witnessed an emergence of self consciousness amongst a large number of ethnic people of the Brahmaputra valley not only to preserve and promote their own culture but also to assert themselves politically. But such an attempt of the ethnic communities did not prevent them from taking part in the national movement. The prominent leaders of the respective communities continued to fight for preservation, promotion, development of their own culture while at the same time mobilizing their community members for the cause of the national movement.

4. Low literacy rates among the Boro-Kacharis resulted in a very late emergence of an educated middle class among them. In any society, it is seen that it is the intelligentsia which provide the community with leadership. Among the Boro-Kacharis, this was conspicuously lacking for a long time.

5. As the Boro-Kacharis lagged behind educationally, leaders of state level stature could not emerge from amongst them, although at district and village levels, there were innumerable Boro-Kacharis who had extended their whole hearted cooperation to the national movement. Apart from the Satyagraha programmes, they took part as volunteers, messengers, and became members of Shanti Bahini and Mukti Bahini, opening their homes to hide political leaders and as venues for holding discussions. Therefore, in course of time, they
too were subjected to innumerable physical and mental agony for aiding and abetting anti British activities.

6. Boro- Kachari people were not only involved in political movement led by left parties like CPI, Communist League, RCPI, Forward Block etc but also were involved in revolutionary activities which can be traced back as early as the first decade of 20th century under the initiative of Ambikagiri Roychaudhury, Triguna Baruah etc. Study on the life sketches of a few prominent political activists among the Boro-Kachari community has revealed that toeing the idea of freeing the country through armed struggle against the British Government, some of them even went outside Assam to get training in the use of guns and other sophisticated weapons. Besides, there were many Boro-Kachari students who gave up their studies and took part in the activities of disruption and destruction of communications system, Government establishment etc. But, as majority of them were grass root level workers, their names did not find place in Government official records for consideration as freedom fighters. Likewise, the names of Boro-political activists involved in left movement too have remained unrecorded and unknown till date.

7. Bishnu Prasad Rabha was instrumental in spreading the left ideology, specially Marxism, amongst the ethnic people of Assam in general and Boro-Kachari people in particular. He was the first person who made frantic efforts to sensitize the people about social
and economic exploitation of the down trodden masses. Thus, he worked incessantly to awaken the common masses against such exploitation and establish a social order devoid of all sorts of exploitation. He embarked on such exercise through closely identifying himself as one of them so that it enabled him to know about the culture, tradition, hopes and aspiration of the common masses.

8. The political activities of the Boro-Kacharis dwelling in remote areas were not reflected in the dailies and periodicals published from the district headquarters and provincial capital. The Bibar, the first ever magazine of the Boro-Kachari community published in 1924, dwelled mostly on issues of socio-cultural development of the community. Other magazines like Bodosa Bithorai (1932), Sanshri Mushri (1937), Alongbar (1938) and Hathorkhi Hala (1940) were also published during 1920-1940. The main focus of these magazines also centered around socio-cultural and political issues of the community, and the necessity of arousing the national spirit of the community based on the former glory.

9. As education had not made much headway among the Boro-Kacharis, they did not realize the need for documenting the events. They had neither a mouth piece of their own nor did they feel the absence of one. Unfortunately, because of this their activities related to national movement have remained unrecorded till date.

10. Gurudev Kalicharan Brahma's *Brahma* religion had profound impact upon the socio-cultural life of the Boro-Kachari community. Though main target of his *Brahma dharma* was to give the society a scientific religion keeping parity with their tradition and customs, he also used his *Brahma dharma* to address other societal issues as well so that the community could develop and lead a better life. Therefore, he directed all his energies and efforts to socio-cultural and economic development of the community. He established schools, opened vocational institutions, awarded scholarships and hostel facilities for the Boro students going for higher education and also tried to arrange for jobs under the British Government, which he undertook with the help of the district administration of erstwhile Goalpara district at a time when the anti-British movement engulfed the entire nation. For him, under the given circumstances, the development of the community in all fronts was more important than to wedge in a war with the British Government. Therefore he personally kept away from all sorts of anti-British activities directly. But, respecting and honoring the mounting upsurge of nationalism, patriotism in the entire country, Gurudev Kalicharan Brahma did not prohibit his community members from participating in it. Thus, activities essential for socio-cultural development of Boro-Kachari community under the inspiring guidance of Gurudev Kalicharan Brahma and the anti-British movement by a few nationalist minded Boro-Kachar community leaders was continued simultaneously within this period.
In a nutshell, it can be said that, although the development of Boro-Kachari community was at different levels, they contributed to the national movement in a variety of ways. During the period under study, the Boro-Kacharis were undergoing simultaneously a dual process of consolidation. On the one hand, they were consolidating themselves under the banner of a common culture, tradition and history and projecting themselves as a homogenous entity. On the other hand, they participated in the national movement as part of the greater Indian identity. Both ran parallelly and independently of the other. Thus, the extent of participation Boro-Kachari people in the various phases of freedom movement has been assessed keeping the above perspectives in mind.